CHRISTIAN EDUCATION

FINDINGS

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MAY 1957

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Letters:

● Choice of Hymns

We appreciate the assistance FINDINGS gives us as we go through the birth pains of inaugurating the Seabury Series. All the articles have been excellent and very helpful to us, but we are particularly aided in our teaching and in our setting up of the family service by William Sydnor's "What the Church Is Teaching Week by Week." . . . Do you think you could provide a list of hymns, suitable both to the season and to the theme, for each Sunday?

(The Rev.) Roger P. Rishel
Associate Rector, Trinity Church
Galveston, Tex.

Editor's Note: Mr. Sydnor is reluctant to suggest hymns. "Familiar" hymns are not the same in all parishes or all parts of the country. One recommended list is printed in The Hymnal 1940 on pages 804–806. It might be wise, however, to limit your selections to about one hundred hymns so that they will be sung with enough frequency to become precious to your congregation.

● Invaluable for Teachers

Just to let you know that we in our small parish in south Georgia are finding FINDINGS invaluable. Especially do we urge that you continue "What the Church Is Teaching Week by Week," as it provides perfect guidance for most teachers.

Dora N. Stillwell
Director of Christian Education
St. Thomas' Church, Thomasville, Ga.

FINDINGS

Department of Christian Education

THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

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Editor
THE REV. RICHARD UPSHER SMITH

CHRISTIAN EDUCATION

FINDINGS

Contents for May 1957 **Volume 5, Number 5**

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7 **"The Church's Teaching" in parish use** *is described by the Rev. William H. Clark. Trinity Church, Concord, Mass., has utilized the several volumes to help adults increase their knowledge and understanding of the faith, history, and work of the Church.*

8 **Winning children and youth through the Birthday Thank Offering** *is not just a dream. The Rev. G. Paul Musselman describes work being done in Seattle, San Antonio, St. Louis, and Detroit, so that teachers can report to their children how their gifts have been used.*

16 **The Seabury Series** *publications for 1957-58 mark the completion of the materials through grade 9. Reviews of the nursery course, grade 3, and grade 9 are carried in this issue.*

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Pictures on the cover and on page 5 are from St. Thomas' Church, Rockdale, Tex. The photograph on page 6 was taken by Arno Szegvari, an acolyte at St. Paul's Church, Akron, Ohio. Photographs on pages 8 and 9 were taken by Keith Martin of Trinity Church, Concord, Mass.

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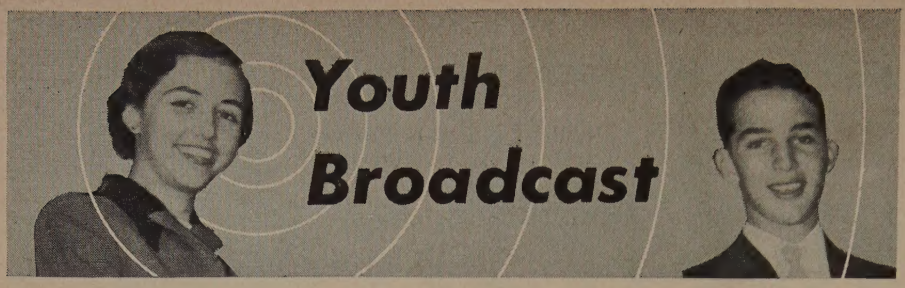


What Catches the Interest of Youth?

When public and private school educators first took notice of school population expansions brought in by the Second World War "boom in babies," they assumed that numerical stability would return in the 1970's. It appears now that the increase will continue indefinitely. Young people are marrying at an earlier age and having more children per family than was expected ten years ago.

Looking ahead, one can see that this may mean a steady growth in the populations of church schools. The number of high-school youth for whom the Church has a ministry may be increasing, too. Will we wait until the increase is all out of proportion to our capacity to deal with it, or will we plan and prepare for it now?

Pulling Together

Youth are asking that parishes minister to them, as part of the parish family. All forms of Christian education, including classes for youth of high-school age, are intended to provide this ministry. So are the religious experiences made available in liturgical worship.

However, we do not live all our life in education and worship. Youth is at least as social as the rest of us, and youth needs a Christian climate in which to practice what they preach, as well as what has been preached to them.

Many missions and parishes have found that youth wants practice in worship, faith, witness, citizenship, outreach, fellowship, and recreation, and these are the categories in which program resources and guides are organized in the Episcopal Young Churchmen's Notebook.

It has been said that the Christian life is like a circle. One is either inside or outside, and it is immaterial where one enters: one only needs to step inside. Let the categories in the preceding paragraph be points in the circle, and, for the sake of stepping in, let us begin with worship.

What is worship? "The Form of Consecration of a Church or Chapel" (Prayer Book, pp. 563–568) may provide leads to a definition, and the quotations in what follows are drawn from that office.

The bishop's challenge uses the phrase "secret inspiration of the blessed Spirit." Perhaps that is the chief hope a worshiper brings to the "several Offices of religious worship."

Resources in the EYC Notebook

The importance of incorporating youth into the corporate worship of the parish family at public services of divine worship can hardly be overemphasized. But youth also needs and welcomes opportunities to lead and participate in worship activity which has special intention for youth. This is the function of youth group services of worship, and of prayers in particular. After they have seen it for themselves, they may want to tell it to others through personal conversation or public services such as the Feast of Lights, EYC Sunday services, worship dramas, or pageants. But first, if their public profession is to be a channel for "secret inspiration," they will need practice and experience within their own group.

The group Bible study guides in the Faith section of the EYC Notebook may help users find "steadiness of faith." Is such help needed? Adolescence is a season of wavering and fluctuation, and nothing in the teen years rises and falls more frequently than faith. One youth made the wry observation that Ecclesiastes was his book of faith "because it was filled with futility."

"Let us not doubt," we pray. But we do doubt, and youth is an age of doubt. A corrective for doubt is witness, not in watching only, but in showing forth. We witness to our faith every day. As "seasoned" Christians we may take this for granted, but these things are not so obvious for young Christians. Most of our young people need help in this area, and they need it desperately. They are experiencing many difficult "firsts"—a first date, a first tragedy, a first real temptation, a first intense conflict, and a multitude of first frustrations. The intent of the section on Witness is to help youth learn how to give Christian witness daily.

The Christian is surrounded almost daily by people in need. Do we pass them by, or do we take up and share their burdens? The young disciple needs to explore the answer and to experience it.

Again, he must become increasingly aware of the theological roots of the democratic form of government and to understand and interpret the role of his government in relation to other nations of the world. He must learn to recognize injustice and to make no peace with oppression. And he must know *why* these things are wrong. He must be confronted with the possibility of war, and of his own participation in military service. Where does the Christian stand on matters related to war and peace?

The great social issues of the day are the field of battle for every Christian, for our citizenship is "under the Law" as well as "under the Gospel."

"The Compass of the World"

To be a Christian, one must be aware of the non-Christian and be concerned that the non-Christian has a chance to hear the Gospel and respond to it by coming into the Church. The young Christian needs to learn by experience how to draw his contemporaries into the Christian community. He also needs to become increasingly aware of the work of the Christian community in other places—in the diocese, nation, and world. He needs to be apprised of the continuing need for financial and moral support. He needs to take a share in that support.

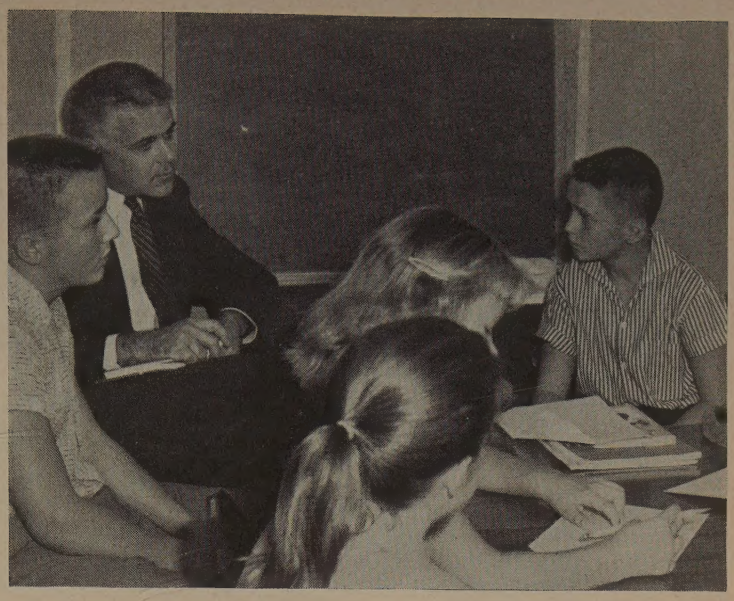
Christian fellowship is a peculiar thing. Through the centuries it has enabled men to withstand vicissitudes they could not have endured alone. It has sheltered the lonely, aroused the tepid, and redeemed the sinful. It has reached out to all and sundry who have come to it, and it has not left them as it found them. Christian fellowship has, from the beginning, been no respecter of persons for title, caste, or color; but it has respected each individual as a Child of God and nurtured his progress in Christian discipleship, buttressed him in failure, and suffered with him in persecution. It has been more. Yet it is always in danger of being less.

If recreation is considered to be foolishness, youth-group life may turn to ashes as quickly as it will with too much starchiness and seriousness. After a long discussion, one youth group stated that the values in "togetherness" could be seen in the light of recreation as well as in the light of worship. That group had caught a glimpse of a Christian interpretation of recreation.

Next month Youth Broadcast will deal with plans for starting parish youth work at the end of summer.

— Richard L. Harbour

Men of the Church constitute a great teaching reservoir which more and more parishes are beginning to tap.



The rector of Grace Church, Charles City, Iowa, is one of the many clergy to make the rewarding discovery that men make just as good teachers as women. Here, with his wife, he tells why and makes some suggestions on recruiting.

Men Make Good Teachers, Too!

by John and Leona Machen

THIS is the time of year when clergy and superintendents are looking ahead to next season's program and are trying to line up a staff of church school teachers. Some of this year's staff cannot return, some will not, and some should not. Most church schools are growing in enrollment, especially in the lower grades, but also at the high-school level. So the demand for teachers will be more acute than ever, and those of us who are using the Seabury Series have to provide a teacher and an observer for every class.

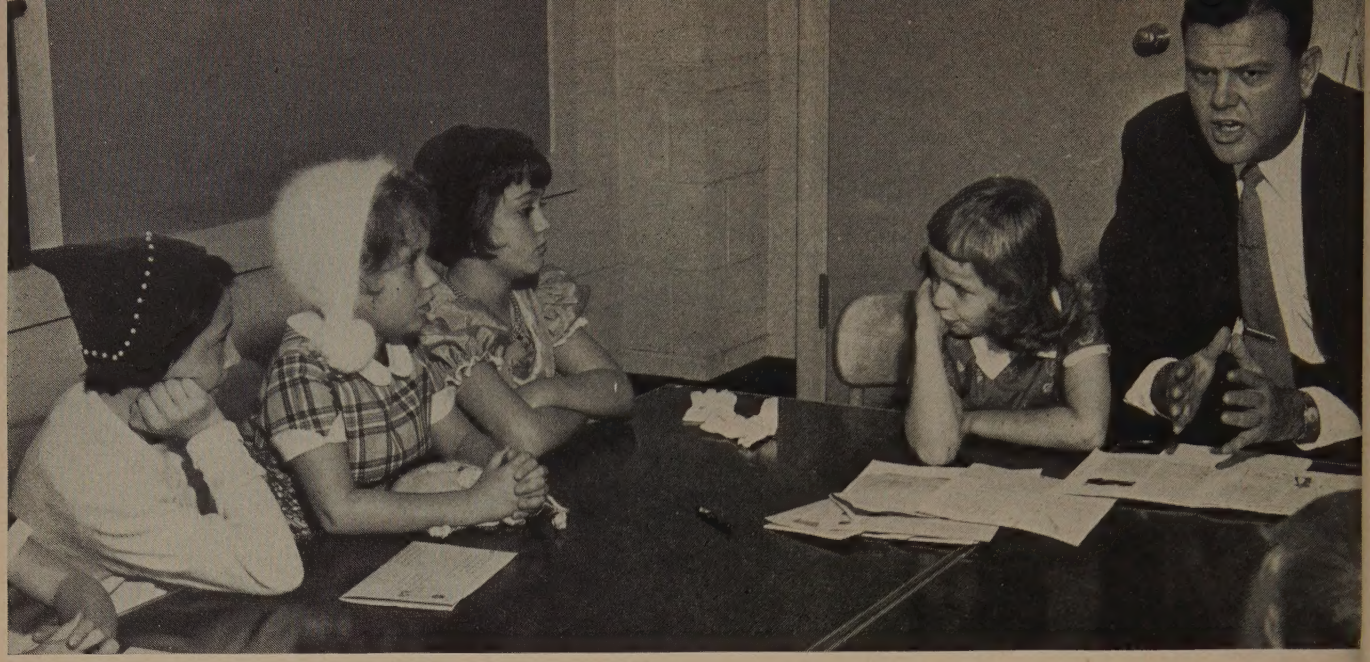
Here in Grace Church, Charles City, Iowa, we have tapped one source and have found it rewarding, just as have other churches. *Men make good teachers, too,* not only in youth classes, but with small children, even from the nursery up.

It should not come as a surprise, but doubtless it will to some Churchmen, that men are of vital importance as teachers of very small children. Recently the writers attended an observation school in a neighboring church. In the nursery department a man, sitting on the floor among the children, was in constant rapport with them. One youngster was building a house with large cardboard blocks. The man was helping him, but before the house could be completed, another child came up and said, "My truck has broken down. Please help me." The man continued to work on the house, but he said, "Go jack up your truck. I'll be there to help you fix it as soon as we finish this house," an answer which was quite satisfactory to both builder and trucker.

Men are needed in equal numbers with women in every department of the Sunday school simply because the masculine slant is important for growing children and youth. Why, then, are there not more men?

They have not been asked. Or, if they have been asked, it may have been only the casual request of an individual rather than an official designation by the vestry or the Christian education committee delivered at an opportune time either by a committee of tactful persons or by some person for whom the prospective teacher entertains special respect and friendship. Enlistment must be a sincere, intelligent process, and teaching in the church school must be made to appear in the light of its true dignity and worth.

They have had no training. Wherever possible, men should be allowed a period of training in teaching methods. A crown of glory awaits the person who first develops a sure-fire, pleasant, and workable system for teaching prospective teachers. One method used successfully in many instances is a volunteer teachers' class. The teacher of such a class should be someone who has both inspiration and information (and in that order). Class members should be on call to teach occasionally in the department in which they are specializing. This arrangement would also solve the problem of supply teachers.



The religion of Jesus Christ is a religion for men as well as women. A salesman can talk as persuasively to children in his church school class as he can to his business clients. Here a teacher gains the attention of his class of third-graders.

They should be given their preference in age levels. Men should be questioned in advance as to their preferences about the age group they wish to teach. A man who makes a wonderful teacher of adults may not have the necessary qualities to enjoy teaching in the children's department. Conversely, someone who has qualities that make him an excellent teacher of children or youth may be mediocre as a teacher of adults.

They should be expected to get results. A business or professional man, or a man skilled in working with his hands, is trained in an environment where everything must mean something. His livelihood depends on it. If he is a cabinetmaker or a structural ironworker, he knows that materials and specifications must be correct and exact; if he is a business man, he is accustomed to making decisions upon which the profits for his concern depend; if he is a professional man, his knowledge must be accurate and timely. The criterion of the work of all these men is results. In order to continue to get results, they are accustomed to make changes in methods and personnel whenever circumstances warrant. Understandably, they have scant respect for our church school rounds of activities which continue unvaryingly whether or not they are effective.

They should be given adequate teaching time. It is conceivable that a really thoughtful person would object to teaching in the average church school because he has too little time in which to teach effectively. "The public schools could not for one moment attempt to teach in the amount of time which the average church school has at its disposal. Imagine the reaction of the public-school teacher if the superintendent or the patrons should say to him, 'We should like you to teach our children arithmetic. You may have them [only] once a week for a period of twenty or twenty-five minutes. Not to mention the fact that they will not come regularly, and that you will have to meet in the same room with four other classes, and that we can give you little equipment to speak of, we feel we ought to tell you that there will be quite a few special days throughout the year when we shall have to forego the lesson period altogether. We wish you much success in your venture.' " (Nevin Harner, in *The Educational Work of the Church*)

They should have a contract for a definite period of time. Teachers may think that accepting a class saddles them with it for life, which, more often than not, is true unless the teacher forcibly terminates the arrangement. That situation may be cleared up by dividing the church school year into definite terms. The summer session could have different teachers and could be considered separately from the regular nine-month term. On the other hand, the same teacher may have the responsibility for a predetermined period—two calendar years, or perhaps three—and arrange for his own summer substitutes. Teachers should have time for re-creating themselves during the summer. Since they often take the time out anyway, short-term teachers and practice teachers should be recruited from the church roll to serve in the summer. Retreats, camps, vacation church schools, storytelling, hiking, Scouting, game periods, and other activities may be elaborated into a fairly continuous weekday program for children and youth.

The religion of Jesus Christ is a masculine religion as well as a feminine one. The Church is for men as well as for women. What we have said above applies to women as well. We need more teachers. Men should be considered in this regard and also for the special contribution they can make as men. No church can accomplish lasting results only through professional leadership. Its faith and works come to highest realization through the service of its laity, men as well as women. Lay *men*, in large numbers, must be inspired and trained to engage in effective service. Men make good teachers, too!

The Church's Teaching in parish use

Last month FINDINGS reviewed the final volume of the Church's Teaching. Here we report how one parish has used this series to develop a strong program of adult education.

by William H. Clark

RECENTLY, a survey was conducted by a diocesan magazine in an attempt to determine the qualities and abilities lay people value most highly in their minister. According to this study, the following, listed in the order of their importance, are the most valued characteristics: A minister should be (1) happy, (2) dedicated, (3) friendly, (4) up-to-date, (5) well-educated, (6) sympathetic, and (7) a good preacher. In commenting on these findings, the editor of the magazine wrote: "That [a minister] also might or should be a good teacher is not even mentioned. . . . Our Prayer Book provides that the priest should pray in our name at every Eucharist: 'Give grace, O heavenly Father, to all Bishops and other Ministers, that they may both by their life and doctrine, set forth thy true and lively Word.' *Doctrine* means teaching; we pray that ministers may be given the power by their *life* and *teaching* to set forth God's Word. . . . But that is just what these people who were interviewed did not seem to want." (*New Hampshire Churchman*, January, 1957)

As a parish priest, I frequently encounter people who are in spiritual need and well aware of their problems, but who lack the Church's teaching which can bring them through into a fulfilled experience of Christian living. Under severe stress they may come asking, or even demanding, that their minister tell them what theological beliefs or historical facts or moral decisions will bring them aid and comfort. While always genuinely concerned for the welfare of the persons involved, a pastor has honestly to state that he cannot simply hand over a ready-made, mature faith to another. "The kingdom of God is as if a man should scatter seed upon the ground. . . . The earth produces of itself, first the blade, then the ear, then the full grain in the ear." (St. Mark 4:26–28)

In the series of books called the Church's Teaching, every parish in the Episcopal Church has fertile ground to develop and mature the knowledge and understanding of its members in the faith, history, and work of the Church. The key issue, then, becomes this: Will the men and women who make up our parishes desire to use this good seedbed? A corollary question is: How can their interest in the Church's teaching be stimulated and sustained? Adult education in a parish is a continual process of being sensitive to the needs and requests of people. Here is where the minister must have the counsel and support of an education commission which continually plans and evaluates subjects for study.

The following suggestions for using the six volumes of the Church's Teaching arise primarily out of the experience of one parish where the minister and education commission have found that a fair portion of the laity (approximately one-third of the adults in the parish have attended a study program during the past several years) do desire to increase their comprehension of and insight into the Christian

heritage. (See FINDINGS, March, 1957.) Our parish's experience has been one of ups and downs, but because the program is kept under critical review, valuable lessons have been learned from failure as well as from success.

Each volume in the Church's Teaching is important and necessary in itself, and could be described alone as the illustrative matter for this article if space permitted. All the volumes have, or will have, accompanying study guides. These are very helpful in providing ideas for preliminary planning and individual study outlines.

The period of Lent has a considerable hold upon the emotions and energies of Churchmen. It is a time when they are ready and willing to participate in a discipline of worship and study. For this reason, our primary use of the first four volumes of the Church's Teaching has been in Lenten programs. (Volume VI, *The Episcopal Church and Its Work*, and Volume V, *Christian Living*, are too recent for us to have studied in groups, but they, too, are adaptable to the same kind of program.)

Our system has been to study in small discussion groups with leadership drawn primarily from the laity, although some clergy are also brought in. It cannot be said too often that when a person is asked to help lead the study of a subject, he will dig in and learn far more about it than he would simply as a participating member of the group. Even for the rector, therefore, the preparation sessions with concerned, alert leaders can be one of the most exciting and uplifting experiences in his parish ministry. Always it should be stressed that the leader is not to lecture or dominate but to guide, prod, and draw together. From our experience we have concluded that it is better for discussion groups to keep the same membership over the entire period so that greater acceptance and fellowship (mixed with the irritations that arise in any group interaction) will be developed among the participants. Learning to get along with the dull, disagreeable, or domineering, as well as the bright, harmonious, and appreciative, is a real part of the Church's teaching and fellowship.

In taking up each volume it is wise to divide the chapters in such a way as to cover whatever time period has been allotted. (The study guides make specific suggestions for this kind of planning.) Remember that each of the volumes is already a summary of a vast amount of literature. Let the pace be slow enough so that the group can grasp the main themes of each section. Here is an area where the quality of understanding, not the quantity of material covered, is the goal. In using any of the volumes, Biblical references and applications should be used constantly to center the study in the Word which contains "all things necessary to salvation."

In preparing the structure for a particular session, any of the insights of the new curriculum approach may be adapted if deemed advisable. Thus, in starting off the study of *The Faith of the Church* (Vol. III), the probing question was asked in one of our groups: "How have you come to know God in your own experience?" Each person made a personal list,

"There are few better ways of expressing . . . our sense of brotherhood than the help we can give to the countless . . . refugees of the world." (*Christian Living*) Seven of the eight refugees now sponsored by Trinity pose with the rector and two members of the Social Responsibility Commission.

then shared it anonymously with the group. With the entire list before them on the blackboard, the group began to combine and classify items into similar categories. Gradually three main headings appeared: God had become known to us through nature, through the Bible, and in worship. These were soon seen as the main attributes of the Trinity: the Father, who is Creator of heaven and earth, the Son, who is prepared for in the Old Testament and revealed in the New Testament, and the Holy Spirit, who dwells individually and corporately within the people of God, the Church. "This Holy Trinity, One God, [we] praise and magnify." (Prayer Book, p. 285) By this method, the group became aware that the Trinity was not developed primarily as a theoretical doctrine, but arose out of the living experience of the faithful, an experience which they themselves had found to express the fullness of God's nature and Person.

The first chapter in *The Worship of the Church* (Vol. IV) is a brilliant consideration of the motives for corporate worship. What it is saying must be related to the everyday lives of the class members. How can this be done? After studying the chapter, one of our classes introduced a role-play in which a church-going couple seek to share their convictions with some secular neighbors. The situation developed was one in which Tom and Mary are invited to play cards with Dick and Sue one Saturday night. They accept provided they can leave by eleven, because they get up regularly with their children Sunday mornings to attend the family service. Over the card table Dick and Sue question whether a family can't live decent and useful lives without participating in Church life. In arriving at answers, the group is forced to rethink, and to learn to express for themselves, the motives for corporate worship.

Part II of *Christian Living*, latest volume in the series, provides grand topics for the young married groups that so many parishes have. The subjects

covered — personal life, family, and work — are all relevant to their thoughts and needs. Parts III and IV — on Church, community, and nation — can be very helpful for the parish commission on social responsibility as it develops areas of concern and seeks to understand theological bases for action.

Outside resource people can be stimulating and can give added strength to the printed page. Thus, in developing *The Episcopal Church and Its Work* (Volume VI), a postulant from the parish may be invited to describe the steps he is taking toward the ministry and what seminary life is like. Overseas or domestic missionaries, on furlough or retired, can give personal witness to the particular situation where they worked. Visual aids such as the movies and long-playing records of General Convention, the Anglican Congress, or the World Council Assembly can be used to make the Church in its national and universal aspects more vivid and real.

Several copies of each volume of the Church's Teaching should be in every parish library. They are invaluable for the "inquirer" who comes seeking to know the Church and its heritage and for others who want to renew or extend earlier training. Church school teachers and program leaders find them indispensable. Confirmation classes can certainly use these books for enriching the background material of the group instruction. The books make excellent awards or gifts to choir members, confirmation classes, altar guilds, organization leaders, officers, and others.

Church school teachers, youth leaders, and parents will find the cross-reference index in *More Than Words,* the first Seabury junior-high-school resource book, of inestimable assistance in finding where to locate important concepts in the several volumes of the Church's Teaching. *Christian Living* contains, in addition to its own index, an index to all six volumes.

Sermons and lectures can be interwoven with the study of any of the volumes. Thus, while a study group is discussing *The Worship of the Church* on midweek Lenten evenings, the rector can preach about and illustrate the various offices of the Prayer Book on Sunday. A similar approach can be helpful in conjunction with *The Holy Scriptures* (Vol. I) and *Chapters in Church History* (Vol II). Many vestries open their meetings with creative thinking on the purpose of the Church before finances and property matters take priority. Short sections from any of the volumes are good for such vestry "half-hours."

In conclusion, let us give praise and be thankful for these well-prepared seedbeds. Then let the clergy, vestry, education committee, and concerned people in every parish pray, ponder, and plan how the Church's teaching may be sown and cultivated.

"The immediate responsibility for Christian education rests with the parish or mission. There is the normal setting in which the Christian faith and life is lived; there is the redemptive community of the Christian fellowship in which Christian education is an integral part of the total apprehension and proclamation of the Gospel by living members of the Body of Christ." (Volume VI, p. 222)

Role-playing can help us to grow in our understanding of how other people feel. Here a story familiar to Parish Life Conference members is enacted. The "ghost" represents what Susan Peters really thinks and feels, words she dare not speak herself.

Winning Children and Youth through the Birthday Thank Offering

by G. Paul Musselman

The executive secretary of the National Council Division of Urban Industrial Church Work reports on the church school project, "Our New Neighbors' Children," so that teachers can pass the information along to their children.

ONE fond memory of church school is the recognition of one's birthday. The observance varies from one parish to another, but it usually includes a prayer for the child or adult and an opportunity to express one's thanks to God by a token offering of a penny for each year of life.

Since 1920, the National Council has designated a particular project to receive these offerings, sometimes changing the recipient each year, at other times continuing the project for a longer period. The offering amounts to about $20,000 per year.

The Birthday Thank Offering for the years 1954 through 1957 is being spent for a project called "Our New Neighbors' Children." This experiment in evangelism is going on in four parishes in the cities of Detroit, St. Louis, San Antonio, and Seattle. It is an effort sponsored jointly by the Children's Division of the Department of Christian Education and the Division of Urban Industrial Church Work of the Department of Christian Social Relations.

Each of the four centers is doing research in the process of winning children and young people in areas where there is rapid movement in and out of neighborhoods. It is an effort to bring children and, hopefully, their families, into contact with religious education and with the total life of a parish. As of the first of March, the church schools in the four centers have increased their enrollment by a total of 51 per cent since the beginning of the project.

San Antonio

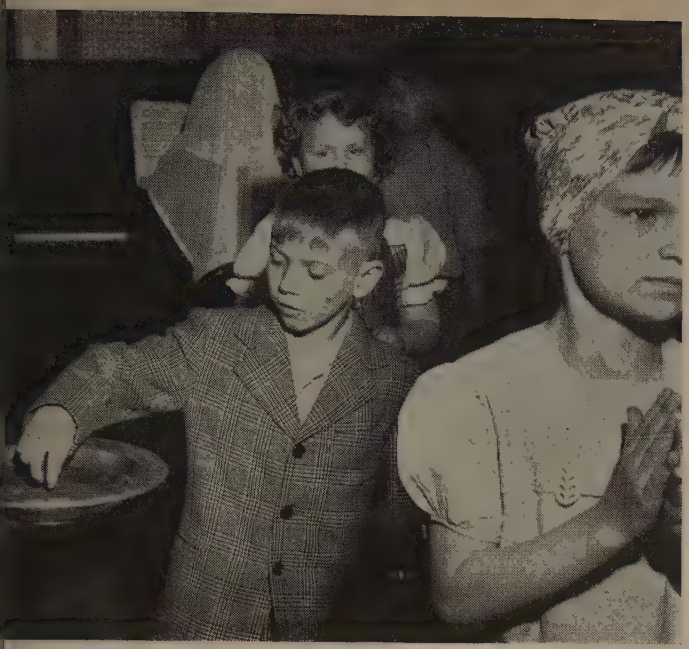
In Santa Fe Mission, San Antonio, Tex. (see the picture on page 14), the work is being carried out primarily with children of the Spanish Americans who are rapidly moving into the city. A vacation church school, which runs for seven weeks during the summer and has an enrollment of two hundred children, has been found to be of great value. It is proving to be an excellent technique for winning both the children and their families, for many of the families being reached have had no working relationship with the Church and, in many instances, have been hostile to any church. The problem is not one of high mobility, as in so many cities, but one of high hostility.

The funds from the Birthday Thank Offering pay the salary of a laywoman who lives in the neighborhood and who is being trained at Trinity University under the sponsorship of the diocesan Woman's Auxiliary. With this addition to the staff, the vicar of the mission, the Rev. Melchor Saucedo, has been able to do an effective job of evangelizing the children and to show a steady increase in every aspect of the parish life.

Seattle

The work being carried on in Trinity Church, Seattle, Wash., where the Rev. John R. Wyatt is rector, is directed toward a neighborhood of an extremely mixed character. The parish, after decades of responsible parochial and missionary activity as the Mother Church of Seattle, is now in a neighborhood of swank elevator apartments, single homes made into multiple dwellings, factories, and low-cost housing projects.

A trained worker, supported by the Birthday Thank Offering, trains lay people as evangelists whose specific goal is to win the children of the low-cost housing project. Here there is high mobility. This problem of short residency, coupled with split families and low income, creates an unusually difficult situation. The Episcopal Church is practically unknown to many of these people. In spite of all these negatives, however, Trinity Church has not only managed to hold its own, but the church school has increased in enrollment and has made some steps toward strengthening the home life of the people.



Children in Grace Church, Jersey City, N.J., make their Birthday Thank Offering.

St. Louis

Among the many problems of churches in the city is one which arises from urban redevelopment. Our cities are being rebuilt rapidly, especially in their central areas, and such rebuilding unfortunately often means that parishes are lost. The usual pattern is that the church buildings are torn down after they have been condemned, and, if the parish starts again, it is some distance away from its original site. In other words, urban redevelopment often means high death rate for parish life.

The experiment to find a solution to this problem is being carried on in St. Stephen's House, St. Louis, Mo. The rector, the Rev. Charles H. Washburn, has become well-known throughout the Church through the splendid National Council film, *The World Within*. This film should be seen in every parish. It attempts to show the struggles of teenagers in a depressed neighborhood, and portrays one way in which the representative teenager can be won to active participation in the Church.

St. Stephen's has suffered the loss of its neighborhood through a redevelopment program which has meant that many homes have been torn down to accommodate an expressway. The area has been rezoned for small industry, and the church buildings themselves have been condemned. By the end of 1957, the church and parish house will probably have to be evacuated. Despite the decreasing number of families in the neighborhood, St. Stephen's not only has been able to maintain what it had, but, infinitely more important, it has managed to enlist the old-time parishioners, even though they no longer live in the neighborhood, in active service to those who remain around the church and to those in the new neighborhood into which St. Stephen's will move.

A new site has been purchased a short distance away from the old parish buildings. This means the Church can minister to the nearly six hundred families in the surrounding new apartment houses. At present a twofold job is being done: work is being carried on in the old chapel, and, by using a temporary chapel located in an old family dwelling, preparations are being made for the coming of the Church into the new area.

The money from the Birthday Thank Offering goes toward the salary of a young newspaperman who was rasied in the neighborhood and who is now giving his full time to St. Stephen's as a lay worker on the staff. Not only is St. Stephen's House faced with adjusting itself to working in the new neighborhood with new people, but its program of social service, which was a large part of its technique of evangelism, must be changed: with the new apartment buildings, public funds are supplying recreation and social service needs.

Detroit

St. Andrew's Memorial Church, Detroit, Mich., was for many years surrounded by the homes of the well-to-do. Although it was a missionary-minded and active parish, it was caught in the gradual deterioration of the neighborhood. One side of the parish area was cut off by a new highway; another side was almost entirely taken away by expansion of nearby Wayne University. An area nearby was zoned for light manufacturing. Many of the old parishioners moved away, and the parish found itself in a neighborhood of rapidly moving population in a small geographical area. Under the leadership of the Rev. Robert L. Miller, the vestry pledged unanimously "to promote the outreach of the Christian Gospel to all of the people of our community and neighborhood regardless of racial, social or economic background. And we pledge ourselves to the carrying out of this task."

Because of this firm stand, several well-to-do Detroiters, interested in the possibilities of a revival of St. Andrew's, have given money for the modernization and improvement of its plant. Funds from the Birthday Thank Offering go toward the support of a large weekday program for children. Excellent help and support are provided by the Wayne University faculty.

Conclusions

The Division of Urban Industrial Church Work reports regularly to the Children's Division as to progress. The four centers are required to render quarterly reports. Much has already been learned about the process of winning youth, children, and their families to parish life. The tragedy has been that, for a long time, despite the priority emphasis the Episcopal Church has been giving to Christian education, church school enrollments in congested areas of our large cities are usually discouragingly small. It would appear from the experience and research made possible by the Birthday Thank Offering that reproducible techniques to win children and their families, especially in congested and high mobility neighborhoods, are being discovered.

What the Church is teaching week by week

by William Sydnor

Because FINDINGS is not published in July or August, we print herewith the installments for June and July and will print those for August and September in the June issue.

Sunday after Ascension, June 2, 1957

THE THEME:
Christ reigns in glory.

THE EPISTLE. I ST. PETER 4:7–11:
In this piece of early Christian writing it is evident that Christ is Lord of the whole of creation and reigns in glory.

THE GOSPEL. ST. JOHN 15:26—16:4:
The Spirit bears witness on earth to the truth which comes from the Father and the Son. These words refer to the time when He will have returned to the realms of glory.

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PSALM 72:
This royal psalm is an ode about the ideal king. No doubt it originally referred to a great king of Judah, perhaps Solomon. After the time of the monarchy, it was thought of as referring to the Messiah who was to come. Hence, "all kings shall fall down before him; all nations shall do him service" (v. 11), can be thought of as referring to Christ.

ISAIAH 65:17–25:
The prophet looks forward to the coming, final Day of the Lord. The glorious new heavens and new conditions on earth will be related to the day when all men will acknowledge the lordship of God.

REVELATION 21:1–14, 21–27:
The New Testament prophet who wrote the last book of the Bible, like the prophet Isaiah, looks forward to a day of great happiness and bliss—"a new heaven and a new earth"—when "the Lord God the Almighty and the Lamb" will reign in glory.

Whitsunday, June 9, 1957

THE THEME:
The Coming of the Spirit.

FOR THE EPISTLE. ACTS 2:1–11:
This is St. Luke's account of the Coming of the Holy Spirit on the Feast of Pentecost. The Christian Year follows the Luke–Acts narrative of Resurrection, Ascension, and Coming of the Spirit as three separate events. In the Fourth Gospel they are one composite, single event. (See St. John 20:19–23.)

THE GOSPEL. ST. JOHN 14:15–31:
This is the fifth and last of a series of Sundays in which the Gospel has been taken from the Upper Room discourses. (See the comments on the Gospel for Easter III.) In this part of those discourses our Lord promises that the Father will send the Holy Spirit to remind and teach (and so to guide) those who are faithful to the Risen Lord.

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PSALM 145:
This great hymn of praise makes skillful use of material from psalms composed much earlier. It is dear to Christians because we cannot help reading New Testament insights back into its magnificent passages. On this day, when we join the psalmist in praising God for the might of His marvelous acts, we naturally think of the events on the first Christian Pentecost.

JOEL 2:28–32:
The prophet foretells the coming day of the Lord when God's Spirit will be known in the midst of His people. This great day will usher in the Day of Judgment.

ROMANS 8:1–11:
One of the major sections of this Epistle (Chapters 5—8) deals with the new life to which God's justifying act admits the believer. Chapter 8 is the closing, exciting, exultant part of the section. It deals with the life of the Spirit. In our lesson, the work of the life-giving Spirit is described.

Trinity Sunday, June 16, 1957

THE THEME:
God reveals Himself in Trinity.

FOR THE EPISTLE. REVELATION 4:
In the picture language of symbol and near-poetry, the Seer of Patmos (see 1:9–10) describes his vision of heaven. From it we gain a distinct sense of the awe and majesty of the holy Lord God Almighty. This chapter, along with Isaiah 6 and Daniel 7, should be balanced against sentimental and too-restricted human ideas of God gleaned from other parts of the Bible.

THE GOSPEL. ST. JOHN 3:1–15:
In our Lord's conversation with Nicodemus there is much to help us think more deeply about God's revelation of Himself in the Son of Man and through the Holy Spirit.

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PSALM 33:
This hymn of praise to God has as its theme His manward reach: His righteousness, justice, and kindness. (See vv. 4–5.)

GENESIS 1:1—2:3:
This first of the two creation stories in Genesis gives us a classic picture of God the Creator.

ST. JOHN 1:1–18:
The prologue poem with which the Fourth Gospel opens helps us appreciate the Second Person of the Trinity. God's Word was with Him from the beginning. In Jesus Christ the Word became flesh and came to live among men.

Trinity I, June 23, 1957

THE THEME:
God reveals Himself as love.

THE EPISTLE. I ST. JOHN 4:7–21:
Love comes from God. Through Christ our Saviour and Lord we have received the power to love. Our

St. John's Church-in-the-Wilderness, Copake Falls, N.Y.

gratitude for His love is seen in our love for our fellow men. For us to live any other way is to invite God's wrath and judgment.

THE GOSPEL. ST. LUKE 16:19–31:
In the parable of the rich man and Lazarus, it is evident that selfishness is a barrier between man and God. This passage gives flesh and bones to the question with which the Epistle closed: "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

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PSALM 90:
This prayer of deep sorrow for sin was intended for a regularly reocurring service of penitence. The kind of occasion is suggested by Joel 1:13–14. Man for his sin deserves God's wrath and judgment.

GENESIS 3:
What the psalmist said or suggested becomes graphic in the story of the expulsion of Adam and Eve from the Garden of Eden, the Fall of Man. Human sin is described, not defined. It is man's willfulness in doing what he wants, not what God has commanded. Indeed, man arrogantly thinks he can be his own god: "when you eat . . . you will be like God" (v. 5). This sin, this revolt against God, is the cause of man's alienation from God in the difficult conditions of life in this world. The story of the Fall is a true story—true in the life of every one of us.

ROMANS 5:
This chapter is the Christian companion piece to Genesis 3. Man has sinned and is separated from God. Man cannot rectify this condition: "we be tied and bound with the chain of our sins." (Prayer Book, p. 63) The heart of the Christian Good News is this: "But God shows his love for us in that while we were yet sinners Christ died for us" (v. 8). The contrast in this chapter between Adam and Christ is the contrast between what man apart from God has done and the reconciliation and new life which results from what God has done through Christ.

Trinity II, June 30, 1957

THE THEME:
God's love makes demands on us.

THE EPISTLE. I ST. JOHN 3:13–24:
God loves us and His love makes demands on us. We are expected to respond both by faith and by action. "This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another."

THE GOSPEL. ST. LUKE 14:16–24:
In the parable of the Great Supper, our Lord is giving a warning to those who are failing to respond to the call to repentance which is also the final summons to the heavenly banquet. The parable is not meant to teach that God did not wish sinners to be his guests right from the first. Its single point (and every true parable has only one point) is that, granted, many estimable people are right in thinking of the heavenly feast as prepared for them, still, they must not be surprised if their places are filled by those they despise.

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PSALM 11:
This short affirmation expresses both awareness of the coming judgment (vv. 1–3) and a confidence in the Lord's overruling power (vv. 4–7).

PSALM 12:
This petitioner has deep trust in God's power both to save and to judge.

GENESIS 6:5–8, 13–22:
Here, in the ancient story of Noah, we see the contrast between the wicked man, who gives way to "every imagination of the thoughts of his heart" (v. 5), and Noah, who "did all that God commanded him" (v. 22). (Note that beginning with Trinity Sunday the First Lessons have come from the Book of Genesis in serial fashion. This pattern will continue throughout the Trinity Season ending with the return of the children of Israel to the Promised Land.)

ST. MATTHEW 24:32–42:
Our Lord warns that men must not put off responding to God's call to repentance. Remember what happened in the time of Noah, He says, and adds, "Watch therefore, for you do not know on what day your Lord is coming [as judge]" (v. 42).

Trinity III, July 7, 1957

THE THEME:
Faith that God defends and comforts in adversity.

THE EPISTLE. I ST. PETER 5:5–11:
These words of advice with which the First Epistle of St. Peter closes were originally addressed to Christians in time of persecution. But these admonitions are certainly as valid for people today in the midst of life's adverse and trying circumstances, perplexing pressures, and anxieties. The words, "casting all your care upon him; for he careth for you" and the closing benediction are particularly pertinent.

THE GOSPEL. ST. LUKE 15:1–10:
Our Lord taught in the parables of the Lost Sheep and the Lost Coin that God not only stands ready to forgive and help those who turn to Him in their need, but He also seeks for the lost and the desolate.

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PSALM 27:
Here are two devout prayers which have come down to us as one psalm. The first is a prayer of confidence in God in the face of life's difficulties (vv. 1–7). The second is a cry for deliverance by one who is in great distress (vv. 8–16). Psalm 27 contains some of the most resolute re-

assurance found anywhere in the Psalter.

GENESIS 9:1–17:
The story of the first rainbow—the closing section of the Noah narrative—captures our imagination with its childlike simplicity. God made a promise to His people: He will be dependable and faithful in His merciful concern for them. The rainbow is, as it were, the divine signature affixed to a celestial document. It will always remind men that the gracious God is dependable.

I ST. PETER 3:17—4:6:
It is not surprising that a document addressed to Christians in a time of persecution draws only a thin line between this world and the next. Through baptism, which is compared to the experience of Noah and his family in being saved from a wicked world, the Christian receives the saving strength of God in Christ in the face of the circumstances of this world and those of the world to come.

Trinity IV, July 14, 1957

THE THEME:
God is the protector of all who trust in Him.

THE EPISTLE. ROMANS 8:18–23:
This passage is a part of a closely reasoned section of the Epistle to the Romans. The verse which immediately precedes the day's Epistle contains the theme for this section: "We suffer with him [Christ] in order that we may also be glorified with him" (8:17). There is a contrast between present sufferings, which one endures as a Christian, and the final meaning of both man and creation in God's plan. God does not desert us in our suffering. Rather He can use it for our redemption.

THE GOSPEL. ST. LUKE 6:36–42:
The Gospel is from our Lord's Sermon on the Plain and parallels a section of the Sermon on the Mount in St. Matthew. (See Matt. 7:1–6.) Of the two accounts, scholars think St. Luke's is more nearly the original. The passage says to us, view life from a larger perspective. In human relationships, we cannot help judging others. From God's point of view, our own offence may be greater than that of him who offends us. The inclination to judge should lead one to repentance. All men need and can receive God's redeeming love.

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PSALM 22:23–32:
Psalm 22 is in many stanzas; it is the prayer of a lonely soul. Verses 1–19 are particularly familiar to us. Our Lord's words from the Cross—"My God, my God, why. . . ." come from verse 1, and in that first half of the psalm we see a description of the Passion and Crucifixion. The second half of the psalm (vv. 23–32) is very different. It is a hymn of thanksgiving to God for having delivered his faithful servant who could not have saved himself. As the psalmist says, "no man hath quickened his own soul" (v. 30).

PSALM 67:
This is a harvest hymn of thanksgiving. Its appropriateness on this day rests in the psalmist's conviction that God "shall give us his blessing" (v. 6).

GENESIS 12:1–9:
God calls Abraham. God's people came into being because of Abraham's confidence that God could and would guide and protect those who trusted Him.

GALATIANS 3:1–9:
St. Paul writes in a sharp fashion to members of the churches he has founded in Galatia. They were tending to make righteousness their own achievement. Not so, says St. Paul. Put your faith in God's power and protection. Let Him guide you, and righteousness will take care of itself. Follow Abraham's example.

Trinity V, July 21, 1957

THE THEME:
Serve God faithfully.

THE EPISTLE. I ST. PETER 3:8–15:
The First Epistle of St. Peter was in all probability addressed to Christians who lived in a time of persecution. They were enjoined to serve God faithfully and avoid evil no matter what life's external circumstances were. So are we.

Santa Fe Mission, San Antonio, Tex. See page 10.

THE GOSPEL. ST. LUKE 5:1–11:
The call to be a disciple was a serious matter in the first century. It is also a serious matter today. Every one of us, at both baptism and confirmation, promises to follow Jesus Christ as our Lord and Saviour (Prayer Book, pp. 278, 279).

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PSALM 1:
Here is a pictorial contrast between the man who is faithful to his Lord and the man who is not.

PSALM 121:
He whom we serve is a faithful God.

GENESIS 17:1–8:
The faithful God makes a covenant with Abraham. Notice that the covenant is not a contract between equals. God pronounces; man accepts. Abraham is the father of the faithful because he faithfully carried out the will of the faithful God.

HEBREWS 11:1–16:
This lesson is part of a longer section in which the author first defines faith (11:1), then gives numerous examples of it down through the Old Testament (11:2–40), and, finally, shows how this faith is climaxed in Jesus Christ and where we who are faithful to Him fit into the picture (12:1–2).

Trinity VI, July 28, 1957

THE THEME
We live by faith, not works.

THE EPISTLE. ROMANS 6:3–11:
This passage is part of a longer section (Chapters 5—8) dealing with the nature of the new life which a Christian has. In the opening half of Chapter 6, St. Paul describes Christian baptism as a death and resurrection experience. By our faith in the power of Christ's cross and resurrection, we die to our former way of life and rise to a new life with Him. This is possible because of our faith in Christ, not because of our own accomplishments. (See the closing prayer in the Baptismal Service, pp. 280–281.)

THE GOSPEL. ST. MATTHEW 5:20–26:
In this part of the Sermon on the Mount, our Lord draws a sharp line between Christian righteousness (right dealings with others) and all other righteousness. The scribes and Pharisees had extremely high moral standards; they were very righteous people. Jesus was not so much interested in *whether* people were good or bad, but *why*. The motive of the righteousness of the scribes and Pharisees was pride. (See Matt. 6:2, 5, 16.) The Christian's motive is gratitude to God: we say "thank you" by the way we live. (See A General Thanksgiving, p. 19.)

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PSALM 71:
This psalm is the hymn of an elderly man who is now suffering some serious illness. The theme of trust and confidence in God runs throughout the psalm and has probably been the hallmark of the poet's whole life.

GENESIS 18:1–16:
Genesis always pictures Abraham as the father of the faithful who put his reliance in his faith in God rather than his own accomplishments. Since Abraham and his wife were both beyond the age for having children, it required faith on Abraham's part to believe that God was going to give them a son and that his descendants would become a great nation.

ROMANS 4:13–25:
In this passage, St. Paul explains the meaning of the First Lesson. Abraham lived by faith; he sets an example which believers in the crucified and risen Lord should follow.

Parish and Preparatory Schools

Clarence W. Brickman, Executive Secretary
Unit of Parish and Preparatory Schools

■ Two significant meetings have taken place recently on parish and preparatory schools in the life of the Church. A workshop for clergy of the dioceses of Texas, West Texas, and Dallas, with the Executive Secretary of the Unit of Parish and Preparatory Schools and the Rev. Dr. Donald Brieland as the leaders, was held at the Conference Center, Austin, on February 21. The following day the same leaders met with 125 teachers of parish day schools in the three dioceses.

■ Following the meetings of the Secondary Education Board held in New York City on March 1 and 2, sixty-five persons representing Church preparatory and parish schools in all sections of the country met at Seabury House for a two-day conference to consider the needs and opportunities of Church schools in the life of the Church today. Bishop Sherrill spoke on "The Church's Concern for Its Schools." E. Allison Grant, of Grace Church School, New York City and Chairman of the Episcopal School Association, presided during the conference. Dean James A. Pike described "The Peculiar Function of the Church School," and Sister Rachel, O.S.H., principal of Margaret Hall School, Versailles, Ky., spoke on "The Religious Life of the Christian Educator." Dr. David R. Hunter gave the concluding address, "Response-Centered Christian Education."

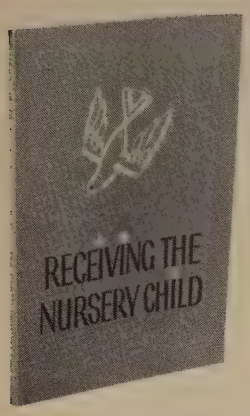
■ A central council of representatives from parish day schools, boys' preparatory schools, and girls' preparatory schools was set up as a continuing body to work in conjunction with the schools and with the National Council Unit on Parish and Preparatory Schools. Its function will be to formulate and project a program of mutual benefit to all interests involved.

■ Plans are now under way for meetings this fall in the Midwest and Pacific Coast areas to discover existing school problems and to formulate procedures for meeting these problems. A decided concern for the school–Church relationship is apparent. Leaders in both fields are aware of a distinct relationship and responsibility of each to the other and want to know how they can help each other.

■ The Kanuga Conference this year will concern itself primarily with the primary and elementary grades and will be of interest to administrators as well as teachers. (See FINDINGS, April, 1957.) A workshop for teachers of Church schools in the Diocese of Dallas will be held in Dallas, September 26 and 27.

Here are reviews of three of the five new courses for 1957-1958. The sixth-grade course and the third set of parents' materials will be reviewed in next month's issue.

THE Seabury Series



The Nursery Course

Teacher's Manual, Receiving the Nursery Child, *112 pages, paper bound. Illustrated in black and white by Sally Michel. $1.80 a copy*

Set of 64 pupil's cards, All Things Created, *to be distributed weekly. Illustrated in four colors and selected by Gregor Thompson Goethals. $1.75 a set*

To the average church school, this manual will be a boon. The approach to the nursery age has often been hazy; the Seabury Series definitely limits the field to ages three and four, with differences in characteristics noted for each age.

The preschool age is one of the most important frontiers of Christian education. Teachers and parents must free themselves of adult concepts and patterns as they search for concepts that have meaning for the preschool child. This manual calls for more than baby-sitting. It recognizes that religious growth is dependent on physical and emotional growth, and it uses the helps that have come from weekday nursery education. But it has additional purposes, special emphases, and particular activities for the religious nurture of the preschool child.

One purpose is to provide experiences in an environment that will increase the small Christian's confidence in himself and in other members of God's family.

A second purpose is to help the child become aware of his relationship to the Church. This class will be his introduction to the church school and to the Church. He must feel safe and at home. It is as he is caught up in the observances of the great festival seasons of the Church Year, as he hears hymns and listens to suitable stories of religious people and events, that he begins to learn of the heritage of the Church.

A third purpose is to encourage and stimulate the child's natural response to God's creation. Experiences and attractive materials are provided to help develop his sense of exploration and wonder.

Each of the seven chapters in the manual contains helpful and practical material for the nursery school teacher. Chapter 1, "More Than Many Words," establishes the distinctive kind of techniques to be used. The teacher must identify herself (or himself) with the children, for the purposes of the course cannot be met through words alone or through play alone. When wonder is felt, forgiveness known, hunger fed, or joy shared, then children know that "God is good." The way the teacher reflects God in his or her life speaks and teaches more loudly than the words used to describe Him.

Teachers have been asking for more specific help and more specific resources. Here they are in abundance. There are several pages of books for teachers and for children; records and finger-play books are listed. Equipment for play is very important at this age; the proper kinds are noted and supply houses listed. The ten sheets of flannelboard patterns will be a splendid teaching medium.

The weekly picture cards are designed to be given out over the year to each child. True to the precepts of the manual, these attempt to speak to the children through pictures more than through words. The stories and verses printed on the backs of the cards are also intended to provide sound theology for parents and teachers. The teacher has closer contacts with the parents of nursery children than at any other age. These cards will provide another link between Church and home.

By means of an index, the cards are carefully keyed to the Church Year, there being one card for every Sunday throughout the calendar with an additional card for the child's birthday and one for the anniversary of his baptism. If the teacher does not want to follow the pattern established, however, she is free to depart from it. Instructions

From *All Things Created*

for using the cards are given both in the packet itself and in the teacher's manual. A special card for parents is also included.

The cards are sizeable enough for three- and four-year-olds; the colors are true and clear, and the pictures are good. The quotations, which come from various sources, are appropriate and do a good job of teaching. The cards will answer the cry of "something to take home each Sunday."

Cornelia Haines
Consultant in Christian Education
Diocese of Maryland

The Third-Grade Course

Teacher's Manual, Throughout the Whole Wide Earth, *96 pages, paper bound. Illustrated in black and white by Beatrice and Leonard Derwinski. With a packet of related teaching aids, sold only as a unit, $4.25*

Pupil's Book. Our Prayers and Praise, *112 pages, cloth bound. Illustrated in two and four colors by a Sister of the Community of the Holy Spirit. $2.55 a copy*

This manual opens on a positive note with the statement, "This job will require thought and work." It is good to hear this challenge, foreseeing in the next sentence, "a richly rewarding experience." Other direct and convincing promises follow. "You can trust the children to respond with interest and with ideas." "Remember you are not alone."

Reminding that necessary team, the teacher and observer, that their first responsibility is to read the manual all the way through, clear statements follow in Chapters 1 and 2 which define the kind of knowledge basic to teaching a church school class. Chapter 3 deals with background thinking and planning, and how to apply the "knowledge of the Gospel and the demands it makes on all men, children as well as adults," to working with third-graders. Chapters 4 through 9 are explicit in their suggestions for the practical carrying out of the purposes of the course:

1. "To help the third-grader in his lifelong task of finding reality in God who revealed Himself through Jesus Christ and who strengthens and teaches through the Holy Spirit."

2. "To help the child in his task, also a lifelong one, of recognizing the Church as the 'Body of Christ through which our Lord continually makes Himself known and through which He works in the world of men.' "

Specific goals which point up five areas of experience are then illustrated by reports from experimental classes, and there is an excellent section on the use of goals. They are widespread, as the reader of this review will readily recognize:

1. To help the children learn that there are people different from themselves in their own community and country — and also in other countries—who are also Christians, and that the Church ministers to them in many ways.

The last two lines of Hymn 263, "All Christly souls are one in Him, Throughout the whole wide earth," provide the title for this course.

2. To help the children know Jesus Christ's loving concern for people.

3. To help the children learn about people who carry on the ministry of the Church today and those who carried it on in the past.

4. To help the children to understand better their relationship with the persons they meet every day.

5. To help the children participate more fully in the worship of the Church.

Included also in this chapter is a useful description of the meeting place which states the minimum floor space needed, minimum equipment and its sizes, classroom care and conduct for a class of ten children.

Practical suggestions for the operation of the teacher-observer team, the value of the teacher's records, and the gaining of knowledge about the child's home and school are well stated. Especially useful is the section on discipline, that subject much talked about at teachers' meetings.

These first three chapters contain excellent training material, which could be used to great advantage by rector, D.R.E., and teacher as they meet for weekly interviews during the first weeks of the church school

From *Our Prayers and Praise*

year. The material is very explicit and resourceful. There seems to be a definite attempt to meet the cry of teachers who have used the manuals of earlier courses for more guidance in making teaching plans, step by step.

Chapter 4 uses the very excellent class-analysis scheme for evaluating and planning a session or series of sessions. The three stages are summarized by three questions: Stage 1. What interest or need is now present in the lives of these children? Stage 2. What has the proclamation of the Gospel in our parish to say to them and to me? Stage 3. What am I going to do next Sunday as a result of my answers to 1 and 2?

It might be truly said that the simple following of this technique could revolutionize and revitalize our church school teaching. Class reports illustrate how this was done in actual class sessions.

Chapter 5 describes the materials prepared for use with this manual and makes suggestions for their use. They include an illustrated child's prayer book called *Our Prayers and Praise,* illustrated in a stained-glass-window type of design, and a packet of teaching aids. There are three sections to the pupils' book. The first two consist of the texts of Morning Prayer and Holy Communion as found in the Book of Common Prayer. The texts are interleaved at appropriate places with brief comments on certain parts of the services written by the Rev. Massey H. Shepherd, Jr., and the Rev. Robert N. Rodenmayer. The third section is introduced as "Notes on the Church Year with the Collects to Be Used Throughout the Year." Here the comments include a general statement on the Church Year and simple explanations of each season. All the Collects from the Church

THE Seabury Series

Year section of the Prayer Book are included.

This book is meant for use at home, in class, and in Church services. The page numbers correspond to pages in the Prayer Book.

One questions the ability of most eight-year-olds to read with any skill the words of this book, compiled for adult use. Probably its value to the child will come from owning it, and, through use at the family service, a beginning familiarity with its contents will become the basis of future comprehension.

The teaching packet includes a map of the world, two posters of prayers in foreign languages, a prayer in Braille, two Nativity pictures, and three picture cards of a cathedral. The contents are rather meager and it will be necessary to collect many more pictures and other devices for class use.

It is encouraging to see the wealth of material suggested in Chapters 6, 7, and 8, which cover activities for class use, resources, and stories. Crafts, construction of objects and scenes, posters, dramatization, and puppets are described with good detail and purposefulness. There is an excellent section on the use of questions. Visual aids are described, and also the use of music and games. A bibliography is suggested. Biblical passages related to Christ's ministry and showing His loving concern for people are listed.

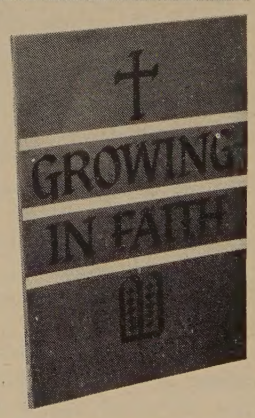
Stories, a full chapter of them, are well written about many kinds of people in many lands.

The last chapter, which covers organizing Church Year material for class use, seems the least realistic to this reviewer from the standpoint of age-level abilities and interest. The use of *Our Prayers and Praise* and working through "A Church Year Activity" would seem to fit better into fourth- or fifth-grade possibilities. However, the idea of the relationship of the seasons, one to the other, and the attempt to relate the child and his activities to the meaning of each season are great teaching opportunities.

Taken all in all, this manual will be a very stimulating and useful tool for the third-grade teacher. He will be undergirded by a strong presentation of the tenets of the Anglican Faith. He will be encouraged to study and to think, and to fit together the new methods of teaching with the old. He will be alerted to fresh phrases in the familiar passages of the Bible and Prayer Book, and directed to new experiences which will interpret the nature and task of the Church.

Moreover, in growing into an understanding of the meaning of the words *redemptive community* as describing the Church, he will look at the earthly ministry of our Lord. What kind of life was it? What did Jesus do and say? We are sent to the New Testament to read afresh. Perhaps, from this point, we may make a new start to understand the work begun by Christ in the "days of His flesh." May we seek to reach out for the guidance of the Holy Spirit!

Mildred F. Jaynes
Consultant for Christian Education
Diocese of Central New York



The Ninth-Grade Course

Teacher's Manual, Growing in Faith, *96 pages, paper bound. $1.90 a copy.*
Pupil's Resource Book, Old Testament Roots of Our Faith, *by Sister Elspeth, O.A.S. 192 pages, cloth bound. Illustrated by Johannes Troyer with maps by Leonard Derwinski. $1.80 a copy*

The new Seabury Series ninth-grade course, *Growing in Faith*, with its pupil's book of 192 pages written by Sister Elspeth, O.A.S., makes this reviewer envious of those who will use it. He is struck by what it could have meant for him when a freshman in high school! How much time and frustration it might have saved a boy working toward understanding and orientation in the field the course covers. Little such help was offered in the 'twenties. Some tensions were not then released and others, more fruitful, not induced. Here is a course to help young people grow spiritually in areas singularly subject to distortion and misunderstanding without the insights of the Gospel. From the teacher's point of view one is struck again by the tendency of the Series to speak compellingly to all types of Churchmanship as it proceeds increasingly on levels deep below surface differences. This is obviously the result of labor to that desirable end as well as to the intrinsic nature of the problems grappled with.

It is no secret that much criticism of courses so far published has been leveled at the alleged lack of content, or at its inaccessibility when intimated but not spelled out. *Growing in Faith* moves far beyond the point at which this criticism is pertinent, since the plentiful "content" is completely integral to the course as printed. Through the resource book *Old Testament Roots of Our Faith*, pupils have opportunity to become acquainted with the full-scale story of the Old Testament and its enduring meaning for Christians, with inevitable particular insights gained into problems really preoccupying this age group. Among them are the relationship of science to religion, the meaning of revelation and miracle, the concept of a Chosen People, and, extremely important at this point, the role of the pre-Christian experience of God's people in the faith of the Church and the individual's life with God.

In the teacher's manual, a sensible bibliography of easily available titles is set forth, centered in the volumes of the Church's Teaching, with a few other standard works likely to be already in the possession of an average parish or mission. There is room here for the adventurous teacher to go far afield in search of special helps, but it is noteworthy that those who choose to stick close to a smaller list can find help almost literally at their elbows. Many will note happily that a small and inexpensive library of films and filmstrips, eight in all, is recom-

From *Old Testament Roots of Our Faith*

mended. They occupy a logical place in the course.

We have come to look forward to the indispensable description of the age group for the teacher's orientation. This feature in *Growing in Faith* is outstandingly excellent, displaying an uncanny ability, for this reviewer, of describing with acuteness the major characteristics of his own ninth-grade son.

The teacher's manual goes far toward placing between two covers the materials and guidance the leader will need as basic and indispensable to the unfolding of the course. Much in any teacher-pupil relationship can't be put into print, but what need be is here. The Seabury method is explained adequately, with helpful excerpts from sessions in experimental classes. These have the merit of being pertinent to the persistent problem of relating "live" questions to the tradition and lore of the Church. Most important of all, perhaps, are the "aids in maneuvering" and lesson planning designed to help the teacher lead when a large number of easily predicted topics emerge for discussion. This may be the most helpful single feature of the manual to many a thoughtful teacher. While it is not new to the Series, it is here more fully and explicitly worked out than before.

The teacher who is willing to commit himself in the ongoing life of the class, under the guidance of the Holy Spirit, will find that the aids presented in the ninth-grade course furnish trustworthy guidance to a thrilling adventure in Christian growth and understanding, not only for the boys and girls but to himself as well. One would hope that private reading would be added, and periodical conferences with rector or director of Christian education. Beyond that lies possible participation in the training program, on diocesan or parish level, currently being prepared by the national Department's Leadership Training Division.

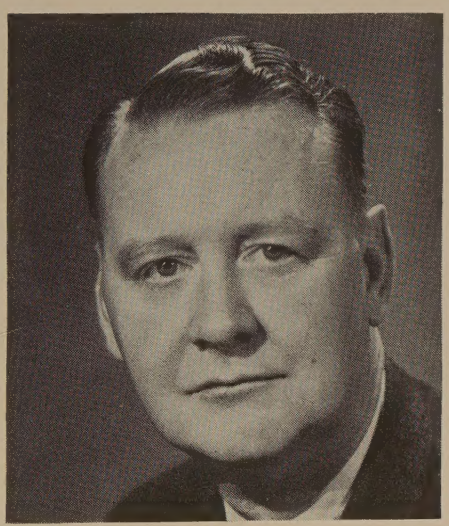
Charles R. Leech
Director of Christian Education
The Diocese of Chicago

NEWS

Leon McCauley Resigns • Bookstores to Handle the Seabury Series • Announcements of Conferences and New Materials

THE RESIGNATION of Leon McCauley, manager of The Seabury Press, has been received with deep regret by his associates at the Press and in the Department of Christian Education. Mr. McCauley, who came in 1951 expressly to organize a publishing house for the Church, has guided the Press' growth from its beginning to its present position, with an annual wholesale and retail business of a million dollars.

Mr. McCauley is a trustee of the Seabury Press, Inc., and an officer of the National Council. As a member of the executive committee of the Protestant Church-Owned Publishers' Association, and a former president of the Religious Publishers Group, his contributions to the religious publishing field have gone far beyond our own Communion.



Mr. McCauley came to Seabury from the Oxford University Press, where he was head of the religious and Bible departments. Previously he had been with Thomas Nelson & sons and the Morehouse-Gorham Company.

Mr. McCauley is leaving the Press to organize McCauley Enterprises, a sales organization which will operate in the East and Midwest. His resignation is effective July 1.

SEABURY SERIES materials may now be ordered from local bookstores interested in stocking them. The Seabury Press has made this decision in response to mounting requests. The new policy extends to all interested bookstores anywhere in the country. An arrangement was announced a year ago whereby diocesan departments of Christian education could sell the Seabury Series. Now any book shop interested in serving the Episcopal Church may handle Seabury Series materials.

Parishes wishing to order directly from the publisher may still do so by addressing their orders to the Seabury Bookstore, Greenwich, Conn.

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A RELIGIOUS drama workshop will be held at Lake Forest, Ill., from July 20–27, and an audio-visual Christian education conference will be held at Green Lake, Wisc., from September 4–10. Both sessions are sponsored by the N.C.C.C. Literature on applications, schedules, and transportation may be obtained from the Department of Christian Education, 28 Havemeyer Pl., Greenwich, Conn.

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"OFF TO ADVENTURE," a television series for children, is now featuring thirteen weekly programs on Indian Americans. Some thirty-six stations from coast to coast are presenting these films, produced by the Broadcasting and Film Commission, National Council of Churches.

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THE NEW EDITION of *Recommended Church School Courses* will be available May 1. The list contains courses recommended for use in 1957–58 in parishes and missions which are not ready yet or do not desire to use the Seabury Series. The list covers nursery through senior-high-school grades and may be obtained free upon request from the Children's Division, 28 Havemeyer Pl., Greenwich, Conn.

Highlights from Seabury's Spring List

The Church Is There

By LESLIE E. COOKE

This brief but eloquent book takes the reader from the Austro-Hungarian border to places the world over where the Church is to be found in times of crisis. It reveals the Church's response to emergencies not only as colorful and dramatic but as the true fulfillment of the Church's mission. It helps us to see the work of human rescue in true perspective, and provides helpful information about interchurch work here and abroad. Paper, probably $.75

Dr. Lowrie of Princeton and Rome

ESSAYS IN HONOR OF WALTER LOWRIE

Edited by Alexander C. Zabriskie

The distinguished scholar, Walter Lowrie, who is internationally known as the translator of the works of Sören Kierkegaard, is here honored by a group of prominent Churchmen as he enters his ninetieth year. Their symposium sets forth his great contributions to Christian scholarship in many fields, including the New Testament, liturgics, art, and archaeology. $3.50

Unity in the Faith

ESSAYS BY WILLIAM PORCHER DU BOSE

Edited by W. Norman Pittenger

This volume, published during the centenary of the University of the South, presents a selection of articles by the late Dr. Du Bose, dean of the School of Theology at Sewanee. One of the few original Anglican theologians in America, his work is forward-looking and profound, and expresses the Creed in language appealing to those accustomed to thinking in terms of personality rather than metaphysics. May 16 $3.00

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The Church, the Ministry, and Reunion

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Be Not Anxious

By RANDOLPH C. MILLER

The well-known authority on Christian education offers a key to the problem of anxiety and presents the Christian answer to feelings of stress, futility, insecurity, fear — showing how, through faith, we can all find this answer. As he describes the many kinds of anxiety, he makes his pages come alive with a wealth of familiar situations and characters. He shows us how to achieve a way of life that is meaningful, joyous, creative, and he offers specific advice on overcoming some fundamental barriers to Christian living. $3.25